

EVOLUTION OF THE NETWORK OF RELIGIOUS SCHOOLS IN UNG COUNTY IN THE EIGHTEENTH AND NINETEENTH CENTURIES

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First period

At the beginning of the eighteenth century, there was a massive network of parishes in which the Uniate and the Reform churches were dominant.¹ There were more than 140 churches in Ung County, in the Kingdom of Hungary, all organised into parishes. The Latin Church had the least number of churches and parishes, estimated at eight churches.² Francis II Rákóczi's uprising (1703-1711), as well as a plague epidemic, led to a significant decrease in the county's population.³ The old parishes were not re-established after the uprising due to a lack of priests and unsatisfactory conditions; the old churches were left desolate.⁴ Uzhhorod (Ужгород) parish was amongst the first parishes to be renewed, along with the local Jesuit mission. Several parishes were left without Latin priests, which is why the rebuilding of the parish system proceeded slowly. Gradually, the parishes in Ruská, Jovra (today Storozhnytsya [Сторожниця]), Senné, Vinné, Onokivtsi (Оноківці) and Rativtsi (Ратівці) were re-established. Serednie (Середне) and Tibava (and Vojnatina) were also re-established; they were, however, either left without an administrator or would be visited by a priest from the neighbouring parish. In these parishes the establishment of educational institutions had not yet begun.

The Latin parishes were, however, building a county-wide school network at a relatively fast pace. A summary from the year 1733 indicates where the funds for teachers were located and where each teacher was placed. A teacher is mentioned in the areas of Uzhhorod, Jovra, Serednie and Senné. In other areas,

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¹ *Liber Ecclesiae seu matricula Dioecesis Ungensis*, Kgg. IV. 5, Tiszáninneri Református Egyházi Levéltár Sárospatak [Tiszáninner Reformed Church Archives Sárospatak] (hereafter: TiREL); István Baán, "Problemi di disciplina ecclesiastica – tentativi di soluzione: i sacerdoti 'bigami'," in Tamás Véghseő, ed., *Da Roma in Hungaria. Atti del convegno nel terzo centenario della morte di Giovanni Giuseppe De Camillis, vescovo di Munkács / Mukačevo (1689-1706)* (Nyíregyháza: Szent Atanáz Görögkatolikus Hittudományi Főiskola, 2009), 231-232, 235.

² József Leskó, *Adatok az egri egyházmegye történelméhez* [Data for the History of the Diocese of Eger], IV (Eger: Nyomatott az érseki lyceumi nyomdában, 1908), 305.

³ Ladula BB-CC, Ladula GG-HH, box 10 (Ung), census of 1715, N 78, Magyar Nemzeti Levéltár [Hungarian National Archives] (hereafter: MNL).

⁴ *Conscriptio ecclesiarum et parochiarum in Cottu Ung*, 1733, Visitatio Canonica (hereafter: VC), Szatmári Püspöki és Káptalani Levéltár [Szatmári Episcopal and Chapter Archives] (hereafter: SPKL).

such as Sobrance, it is noted that there was neither the funding for a teacher nor the necessary accommodation (house, meadow, field) to serve one.⁵ In a document relating to a canonical visit in 1734, only schools in Uzhhorod and Jovra are mentioned. Uzhhorod parish included the villages of Horyany and Radvanka (today both part of Uzhhorod city), located in proximity to the town. Andrej Ordélyi, a teacher and cantor in the local church of St George, was given a placement in Uzhhorod. At that time, a teacher would teach in his own house. The subjects he taught included grammar and the basics of a good life. Ordélyi was paid 12 Rhenish gold pieces for a year's work. The teacher in Jovra, Michal Kertész, was paid only 1 gold piece. Apart from his monetary salary, however, he was also paid in produce and was allowed to use the fields and meadows allocated for the teacher. Jovra parish was composed of 16 filial churches, thus the teacher's activity was focused on the centre of the parish.⁶ Serednie parish was left without a priest and was managed *excurrento*, hence the question of a teacher was not of primary importance. In Senné there was no suitable person for the role of teacher. In both cases, however, the funding did not disappear; it was merely transformed later on.⁷

Greek Orthodox parishioners were, in the period after the uprising, facing the influence of the newcomers from Halych. The arriving population did not enter a new confessional environment, but the main difference was in the church union. The Orthodox Christians from Halych were not in union with the Roman church, hence the church structures considered the new presbyters, as well as the population, to be Polish and non-Uniates. Paradoxically, these people did not speak Polish but Ruthenian, which is the reason for their quick assimilation amongst the locals.⁸ Uniates had been leading parish schools ever since the episcopate of John Joseph de Camellius, which stemmed from the decrees of the apostolic administrator. Changes were made after Rákóczi's uprising, as it was impossible to keep the previous standards with the stream of new arrivals. Many presbyters became Orthodox after the year 1711, and there were also cases of bigamy amongst the presbyters (recorded in Porostov).⁹ The network of Uniate parishes formed gradually, but it had significantly better standing than the Latin rite. The Uniate parishes were mostly peripheral; there was no parish even in Uzhhorod, Sobrance, Serednie, Pavlovce nad Uhom, Veľké Kapušany or Vinné. A parish was always located in proximity to the local centre and, even in Uzhhorod, the structures were built gradually. As Uniates were, based on Leopold's diploma of 1692, equal in rights and property with Latin

⁵ *Conscriptio ecclesiarum et parochiarum in Cottu Ung*, 1733, VC, SPKL.

⁶ Ung, 1734, VC, SPKL.

⁷ Ung, 1734; Ung, 1746, VC, SPKL.

⁸ Ladula BB-CC, Ladula GG-HH, box 10 (Ung), census of 1715; Ladula DD-EE, Ladula JJ-KK, Ung, census of 1720, N 79, MNL.

⁹ Baán, "Problemi di disciplina," 231-232, 235.

parishes, the property of Uniate parishes was formed only gradually. The absence of nobility and a striking figure at the head of the church structures slowed down the process of rebuilding schools in the county. It can be assumed that until 1720 there were no parish schools. Later, in the 1720s and 1730s, basic properties and benefits for teachers of the Greek Catholic denomination were arranged. We are therefore unable to presume that suitable people who could lead education would be found without a proper salary. Teachers are mentioned in 1733 in Uzhhorod, Radvanka, Vyšné Nemecké, Bežovce, Lekárovce and Haloch (Галоч), as well as in the villages of Korytnyany (Коритняни), Andriivka (Андріївка), Lintsi (Лінці), Lyakhivtsi (Ляхівці), Kublyary (Кибляри), Khudlevo (Худлево), Chertezh (Чертеж), Verkhnya Solotvyna (Верхня Солотвина) and Velyki Lazy (Великі Лази).¹⁰

Teachers' activities were not always focused on the centre of the parish. Based on the relationship between the centre and the periphery, most schools were located near Uzhhorod and Sereďnie. The teachers were sometimes recorded as Ruthenian teachers, as they taught in the Ruthenian language. The teacher's knowledge was connected with their role as a cantor; the songs, as well as the answers from the liturgy, were written down in the Church Slavonic language. Can be assumed that these teachers taught the elementary skills of reading, writing and counting.

Reformed Church education was one of the few fluently connected with the previous tradition of church schools that were located in the area of the mother church congregation. Despite their low standing in the country, the Protestants had a fairly high degree of freedom in Ung County. The emperor encouraged religious tolerance and the county's low population created a state of safety even for Protestants.¹¹ The local landowners had to choose: either they could tolerate religious diversity among their subjects or their tenants would move or even run away to a Protestant landowner. Specifically, in the region near Veľké Kapušany where the Mokcsaj family's properties were located, a large number of Protestants remained. In the years 1721-24, there were Protestant schools in Čičarovce, Stretava, Beša, Vojany, Mokča (today's Krišovská Liesková) and Palad' (today Palad'-Komarivtsi [Паладь-Комарівці]).¹² These schools were properly visited by Reform Church structures and also had a specific point in the visitation protocols, always coming last (either third or fourth). Only brief statements about the schools remain, stating their existence and that no problems were detected (briefly, that they were "bene").¹³ Following the Carolus

¹⁰ *Conscriptio ecclesiarum et parochiarum in Cottu Ung, 1733, VC, SPKL.*

¹¹ 4 Наджупан Ужанської жупи, м. Ужгород Угорського королівства [Ispán of Ung County, Uzhhorod, Kingdom of Hungary], (4)/2, 1647, Державний архів Закарпатської області – ДАЗО [Sovereign Archives of the Transcarpathian Region] (hereafter: DAZO).

¹² *Liber Ecclesiae seu matricula Dioecesis Ungensis*, Kgg. IV. 5, TiREL.

¹³ Ibid.

resolution, which modified the standing of Protestants and began another wave of re-Catholicisation, the number of Protestant schools in the county decreased. According to notes from the year 1733, there were Reform parish schools near the mother church congregations in Bežovce, Čičarovce, Veľké Kapušany, Stretava and Lúčky.¹⁴ The dissolution of Protestant schools led to the arrival of a new population and its systematic settlement by the landowners who, in this way, modified the confessional composition of the villages.¹⁵

Second period (1746-47)

There were 20 parish schools in the county in the years 1746-47. In terms of confessional composition, two Roman Catholic schools remained, in Uzhhorod and Pavlovce nad Uhom. The school in Uzhhorod continued to operate throughout and was the basis for further study available at the Jesuit collegium in Uzhhorod. The city was at the time multi-ethnic, with citizens who spoke German, Slovak, Hungarian and Ruthenian. The diversity of the population and the financial stability of the parish created a demand for maintaining high standards and, therefore, for the presence of a teacher.¹⁶ The reasons the school in Jovra was dissolved are not known; however, since the funder had financial problems it can be presumed that he was unable to arrange the necessary budget for the teacher.¹⁷ The school in Pavlovce nad Uhom was not functioning; there was funding for a teacher but the city did not manage to fill the position.¹⁸

The county still hosted a large number of Uniate churches and the Uniate parish network was gradually growing. There were Uniate schools in Choňkovce, Veľké Berezné, Porostov, Bežovce, Maťovské Vojkovce, Radvanka, Uzhhorod, Korytnyany, Khudlevo and Sereďnie. It is clear that parish schools also remained open near Uzhhorod and Sereďnie. In Uzhhorod, a school was established along with the creation of the local parish. Uzhhorod, as the centre of education at the time, had very good conditions for the creation of a primary (near-parish) school network due to financial arrangements since the Szepes chamber, which was managing what was previously the Druget property, gained patronage rights over the local parishes.¹⁹ In Sereďnie, the funds available for the Latin parish were transformed and the funds connected to Lyakhivtsi parish disappeared. Specifically, a presbyter from Lyakhivtsi was managing funds for Sereďnie.²⁰ The creation of schools in Porostov and Choňkovce was connected with the ongoing

¹⁴ Ibid.; *Conscriptio ecclesiarum et parochiarum in Cottu Ung*, 1733, VC, SPKL.

¹⁵ Annamária Kónyová and Peter Kónya, *Kalvínska reformácia a reformovaná cirkev na východnom Slovensku v 16. - 18. Storočí* [The Calvinist Reformation and the Reformed Church in Eastern Slovakia in the 16th-18th Centuries] (Prešov: Vydavateľstvo Prešovskej univerzity, 2010), 98.

¹⁶ Ung, 1746, VC, SPKL.

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Ibid.

re-Catholicisation of the county. In Porostov there was the patronage of St Cross and in Choňkovce the parish was mainly funded by landowners, as it was impossible to renew the Latin parish in Tibava.²¹ The dissolution of the school in Vyšné Nemecké was connected to the financial situation of the parish patrons, the Horváth family, which also had patronage rights over the Latin parish in Jovra.²²

In the 1740s, the Uniate bishop visited Ung County on multiple occasions. During a visitation in 1748, he repeatedly highlighted the failure to meet conditions for teachers such as lands, meadows, a house or other benefits. Due to this, we can presume these benefits were not available to teachers, and that this is why it was impossible to keep parish schools in existence after 1733.²³

Reform Church schools are mentioned in Palad', Veľké Kapušany, Čičarovce, Beša, Ižkovce, Vojany, Mokča and Záhó. These places had protestant landowners who tried to secure rudimentary education for their subjects. Even at that time, language was starting to become a problem. The local reformed citizens were divided into two basic linguistic groups – Slovak speakers and Hungarian speakers. Slovak areas such as Stretava and Lúčky had no school, and in that time re-Catholicisation pressure was in specifically these areas, accompanied by attempts to seize churches or banish pastors. Hungarian institutions remained unchanged due, among other factors, to a sufficient number of educated people capable of teaching in Hungarian. The only Slovak institution mentioned was in Záhó, but it did not have a functioning school, only funding, and a suitable teacher was being sought at that time.²⁵ Later, in the years 1758-63, the school in Stretava was renewed but the school in Záhó proved to be impossible to establish and the one in Lúčky was dissolved. In the Hungarian-speaking regions, the schools in Beša, Čičarovce and Mokča continued to function. Two new schools were created: in Palín, where a Slovak body was located, and in Budince, where a Hungarian one was located. The dissolution of the body in Veľké Kapušany was the result of the situation in the area since the city was the property of the Leles provost, who tried to be active in the re-Catholicisation of the area. It is possible that education moved to the neighbouring village of Čepeľ (today Veľké Kapušany) which was the property of the family Mokcsai. The local mother church congregation is mentioned in the

²¹ Ibid.; Tamás Végheő and Szilveszter Terdik, *Források a magyarországi görögkatolikus parókiák történetéhez. Az 1747. évi javadalom-összeírás* [Sources for the History of Greek Catholic Parishes in Hungary. The Census of 1747] (Nyíregyháza: Szent Atanáz Görögkatolikus Hittudományi Főiskola, 2015), 57-120.

²² Ung, 1746, VC, SPKL; Végheő and Terdik, *Források a magyarországi*, 57-120.

²³ 151 Правління Мукачівської греко-католицької єпархії, м. Ужгород [Management of the Mukachevo Greek Catholic Diocese, Uzhhorod] (151)/1 1042, DAZO.

²⁴ Ung, 1746, VC, SPKL; *Liber Ecclesiae seu matricula Dioecesis Ungensis*, Kgg. IV. 5, TiREL.

²⁵ Ung, 1746, VC, SPKL; *Liber Ecclesiae seu matricula Dioecesis Ungensis*, Kgg. IV. 5, TiREL.

agenda of the Reform church commonly referred to as “Kapušany”.²⁶

Third period

In the period between 1774 and 1782, changes occurred in the development of the three dominant confessions of the county. Greek Catholics (Uniates) were merged into the Mukachevo diocese and were therefore no longer under the authority of the Jäger Roman Catholic bishop. This period is also considered a golden age when the local parish underwent its largest expansion. The Latin Church stabilised the parish network in the county, and the parishes fully filled all positions for priests, as well as teaching posts. The Reformed Church functioned until 1781 under restricted conditions, which prevented its full-fledged development and life, which was also evident in the question of the church education.

In 1774, the Latin Church reached a state where near every parish had a parish school, or at least funding for one. There were still significant differences between the living conditions of teachers in the various parishes. As a rule, the closer to the centre of the parish an area was, the better the conditions for the teacher. This was also true in the relationship between the local centre and the periphery. There were parish schools in Onokivtsi (where Francis Nagy was the teacher), Ruská (Joseph Šimák), Jovra (John Molnár), Pavlovce nad Uhom (Adam Lubovič), Senné (George Buzinkay), Tibava (Andrej Bellányi and Joseph Molnár) and Uzhhorod (John Moldava). In Rativtsi parish there was funding but the post of a teacher was unfilled. The only area with no school near a parish was Vinné, and not even funding is mentioned.²⁷ The teachers tended to be relatively young men, between the ages of 26 and 42. The youngest teacher was in Ruská and the oldest in Tibava. Most of the others were in their 30s. The teachers usually spoke Slovak and Hungarian. Nagy did not speak Hungarian but he knew some Latin. Andrej Bellányi also spoke Latin, and John Moldava spoke Slovak, Hungarian and also German. Specifically, in Uzhhorod in 1746, German is mentioned as one of the languages used for communication.²⁸ The schools were either near the church or the teacher’s house served as a school. A specific name for the school location is mentioned in Onokivtsi, where it was referred to as *Giennium*. In the majority of the accounts, the term *Ludi-magister* was used for the teacher but in Ruská the term *Ludirektor* was used.²⁹

²⁶ *Liber Ecclesiae seu matricula Dioecesis Ungensis*, Kgg. IV. 5, TiREL.

²⁷ Tyba, 1774, VC, SPKL; Eor, 1774, VC, SPKL; Dobo Ruzska, 1774, VC, SPKL; Szenna, 1774, VC, SPKL; Vinna, 1774, VC, SPKL; Ungvár, 1774, VC, SPKL; Felsodomonya, 1774, VC, SPKL; Kis Rath, 1774, VC, SPKL; Paloc, 1774, VC, SPKL.

²⁸ Tyba, 1774, VC, SPKL; Eor, 1774, VC, SPKL; Dobo Ruzska, 1774, VC, SPKL; Szenna, 1774, VC, SPKL; Vinna, 1774, VC, SPKL; Ungvár, 1774, VC, SPKL; Felsodomonya, 1774, VC, SPKL; Kis Rath, 1774, VC, SPKL; Paloc, 1774, VC, SPKL; Ung, 1746, VC, SPKL.

²⁹ Dobo Ruzska, 1774, VC, SPKL; Felsodomonya, 1774, VC, SPKL.

The record of the Latin visitation in 1774 mentions only one Greek Catholic parish school, located in Serednie. The funds were still managed by the presbyter from near Lyakhivtsi.³⁰ In the Greek Catholic accounts from 1782, the only schools mentioned are in Lyakhivtsi, Radvanka, Serednie, Uzhhorod, Veľké Berezné, Chertezh and Khudlevo. In the other cases, “no teacher” is recorded and the record continues by defining what is available for the cantor. It is presumed that the situation in the Greek Catholic Church was similar to that of the Latin rite, in that the cantor would also be the teacher. The accounts from the year 1782, however, do not confirm this connection.³¹ A substantial number of schools were created only in the nineteenth century.

The cantor had an important role in the Eastern rite and the church had detailed lists of cantors. Alongside their age and length of service, cantors’ knowledge of Ruthenian was investigated, as well as whether they owned a book of catechism and what their habits were.³² This information confirms the low number of teachers amongst cantors, as well as their basic level of education. In specific cases (if the a son of a presbyter), cantors had a higher level of education or undertook this service before their ordination.³³ The low number of teachers can be connected to higher standards (an attempt to equal other confessions) as well as unsatisfactory personal capacity, since the Eastern rite was not spread amongst burghers or yeomen and a common subject from the village had no opportunity to obtain a higher level of education without external help. The sons of presbyters or cantors in that time usually chose the position of priest.³⁴

Reformed schools are mentioned in Jovra, Jenkovce, Tarnivtsi (Тарнівці), Batfa (Батфа), Kholmets’ (Холмець), Chop (Чоп), Velyki Heivtsi (Великі Геївці), Mali Heivtsi (Малі Геївці), Tysaashvan’ (Тисаашвань), Záhony, Solomonovo (СОЛОМОНОВО), Mokča (today Krišovská Liesková), Stretava, Palín and Uzhhorod. The Reformed schools had ever more personnel problems. As shown in the archival record, in schools of the Latin Church the teacher needed to speak Slovak as well as Hungarian. In the areas where Slovak was primarily expected, schools were dissolved or funding with a long-term vacancy is mentioned.

³⁰ Eor, 1774, VC, SPKL.

³¹ Tamás Végheő et al., eds., *Források a magyarországi görögkatolikus parókiák történetéhez. A munkácsi egyházmegye parókiarendezési iratai 1782-1787. 4. Ung vármegye* [Sources for the History of the Greek Catholic Parishes in Hungary. Parish Planning Documents of the Diocese of Mukachevo 1782-1787. 4. County of Ung] (Nyíregyháza: Szent Atanáz Görögkatolikus Hittudományi Főiskola, 2017), 27-624.

³² 151/6 243, DAZO; 151/6 251, DAZO; 151/6 252, DAZO; 151/6 1191, DAZO; 151/6 1196, DAZO; 151/6 1197, DAZO.

³³ 151/6 243, DAZO; 151/6 251, DAZO; 151/6 252, DAZO; 151/6 1191, DAZO; 151/6 1196, DAZO; 151/6 1197, DAZO; Lukás Rendek and Peter Jambor, *Cestou hľadania Formácia bohoslovcov v Prešovskom biskupstve v rokoch 1818-1968* [On the Way of the Search Formation of Theologians in the Prešov Diocese in the Years 1818-1968] (Poprad: Tlačiarne Poprad, 2021), 94-96.

³⁴ 151/6 2241, DAZO; 151/6 2242, DAZO.

Among the areas where there was funding but no teachers were Tarnivtsi, Batfa and Jenkovce. The pastors taught in these areas; however, the Reformed Church did not see them as suitable for the position. The name of the teacher in Mali Heivtsi is not known, but according to the opinion of a Latin priest from Rativtsi his education was of high quality. In Palín, the teacher was John Hetz, who had a finished trivium at the Reformed collegium in Sárospatak. In the schools in Chop (George Litterati), Velyki Heivtsi (George Salan), Záhony (Joseph Turaj), Solomonovo (George Nagito) and Tysaashvan' (Matej Szent-Imrej) the teachers were Levites. In the other areas, local pastors were teaching. One interesting case is the teacher from Mokča, Stefan Pasqualides. His activities were possible only due to the landowners, the Mokcsais, who not only protected the teacher but also provided him with significant financial support. Pasqualides taught in his own house.³⁵ According to the Greek Catholic accounts from 1782, there were Reformed schools in Lúčky, Pinkovce and Veškovce (today's Veľké Kapušany).³⁶

Fourth period

Nearly 100 years later, in 1864, the situation was different once again. The Latin Eger diocese had been divided in 1804 and Ung County now belonged to Sathmar diocese. Many new parishes had been created (Jenkovce, Úbrež, Velykyi Bereznyi [Великий Березний] and others) as well as new schools. Similarly, territorial reorganisation of the Greek Catholic diocese had taken place in 1818 and the county remained in Mukachevo Greek Catholic diocese. There was no significant reorganisation of the parish network; only places in vacant parishes were filled. The number of church schools started to rise only after 1850; until then schools were mostly in the domain of the Latin and Reformed rites. After the Patent of Toleration, Reformed schools started to develop. New mother church congregations were created and new sacral buildings were built or existing ones renovated. The development of education was connected to the development of church structures in the county. From 1848-49 onwards, there was a significant increase in building. Building activity was focused primarily on new parish buildings but new schools were also built. Each church had its own church structures, inspectors and people responsible for educating the young.

In Ung County and the Latin arch-diaconate there were two deaneries, Upper Ung and Lower Ung. The school inspector of Upper Ung deanery was Alexander Huszár and the inspector of Lower Ung deanery was Kristof Szabó.

³⁵ Tyba, 1774, VC, SPKL; Eor, 1774, VC, SPKL; Dobo Ruzska, 1774, VC, SPKL; Szenna, 1774, VC, SPKL; Vinna, 1774, VC, SPKL; Ungvár, 1774, VC, SPKL; Felsodomonya, 1774, VC, SPKL; Kis Rath, 1774, VC, SPKL; Palocz, 1774, VC, SPKL; *Liber Ecclesiae seu matricula Dioecesis Ungensis*, Kgg. IV. 5, TiREL.

³⁶ Tyba, 1774, VC, SPKL; Eor, 1774, VC, SPKL; Dobo Ruzska, 1774, VC, SPKL; Szenna, 1774, VC, SPKL; Vinna, 1774, VC, SPKL; Ungvár, 1774, VC, SPKL; Felsodomonya, 1774, VC, SPKL; Kis Rath, 1774, VC, SPKL; Palocz, 1774, VC, SPKL; *Liber Ecclesiae seu matricula Dioecesis Ungensis*, Kgg. IV. 5, TiREL.

The Latin Church managed schools not only in areas where Latin parishes were located but also in predominantly Greek Catholic areas. Upper Ung deanery hosted 27 schools in 26 locations. In Uzhhorod there were two schools under the management of the Latin Church. Lower Ung deanery was home to 13 schools. The existence of a school did not necessarily mean that the position of the teacher was filled. In multiple schools – including Sjurte (Сюрте), Koncovo (Концово) and Závadka – there was no teacher recorded in 1864.³⁷ In total, the Latin Church managed 40 schools in the county.

The Greek Catholic Church also underwent significant development. Ung county overlapped with arch-diaconate, which was divided into eight deaneries. The arch-diaconate also hosted a grammar school, in Uzhhorod, which was attended by 237 students. In Velykyi Bereznyi deanery, Alexander Demjanovics, administrator of the parish Bereznyi, was also the school inspector. There were 16 schools across nine parishes in the deanery. In Bežovce deanery Joseph Kaminszky, a priest from Lekárovce, was the school inspector. There were eight parishes in the deanery, hosting 18 schools under the administration of the Greek Catholic Church. Interestingly, there were two schools in Lekárovce, as the River Uh flows through the middle of the village, preventing residents from moving around freely. John de Dobe was a school inspector in Serednie deanery, which was home to 18 schools across nine parishes. The deanery of Sobrance's inspector was Andrej Kováč, who came from the village of Pastilky (Пастілки) and was a parish priest in Porostov. The number of schools in the deanery was lower, with only 12 schools across eight parishes. Not every parish had a school, although the Greek Catholics were the only denomination in the village with a sacral building. There was no school on in Jasenov parish, and the teacher's position was not even perceived as vacant. Two schools in Zemplín County, namely Inovce and Ruská Bystrá, were under the inspector's jurisdiction.

Eugen Bacsinszky was an inspector in Stanens deanery. There were eight parishes in the deanery and 14 schools on their territory. There were schools in each parish seat as well as in the larger filia. Tur'ya deanery was located in the Tur'yan (Тур'я) Valley; the school inspector was George Homicsko, a parish priest in Tur'ya Pasika (Тур'я Пасика). The deanery consisted of 11 parishes, in which there were 17 schools. The deanery's parishes did not consist of numerous branches; the parish was primarily made up of one village. Each school had only one teacher, despite the high number of students. There were eight parishes within Uzhhorod deanery and 15 schools on their territory. The school inspector was George Beniczky, a parish priest in Uzhhorod. In Uzhhorod there was also a preparatory school where future teachers were educated. The school was under the administration of the Greek Catholic church. The last deanery in the county

³⁷ *Schematismus venerabilis cleri Szathmáriensis ad annum Jesu Christi 1864* (Szathmárini: Ludovici Mayer, 1864), 233-245, 276-277.

was Vinné deanery, where the school inspector was Nicolas Valkovszký, a parish priest in Hažín. There were eight parishes in the deanery and 11 schools on their territory.³⁸ Greek Catholic education, thanks to the creation of the preparatory school as well as changes in the church's position since the eighteenth century, significantly expanded the network of church schools. There was a total of 121 Greek Catholic schools in the arch-deaconry and 119 schools in the county. There were approximately 202 villages and towns in the county; the Greek Catholics had schools in 119 of them, which is almost 60 per cent.

The Ung seniorate of the Reformed Church did not overlap territorially with the borders of Ung County. In the past, the seniorate was more extensive and included the territory of Zemplín, Bereg and Sabolcs counties. In 1863, most of the territory of Ung County and a few areas were from the territory of Bereg and Sabolcs counties. In total, there were 39 mother church and 52 daughter church congregations on the territory of the seniority. In total, 32 of the mother church congregations and all the daughter church congregations were located in Ung County. According to the records of the Reformed Church, four mother church and three daughter church congregations were Slovak, two daughter church congregations were mixed Slovak-Hungarian and the rest were Hungarian. Vyšné Revištia (today Veľké Revištia), Jenkovce, Palín, Stretava and Lúčky can be included among the Slovak areas of Ung County. These congregations were linguistically Slovak in the eighteenth century, and even in the twentieth century they formed naturally Slovak-speaking areas. There was not necessarily a school in every maternal parish, nor were they guaranteed to be staffed by teachers in the given year. Among them was the town of Veľké Kapušany and some congregations, for example in Čepel (today Veľké Kapušany). There were schools in 31 locations. The largest Reformed schools were located in locations outside Ung County. The school in Kapušany did not have a proper teacher, despite the fact that there were an estimated 75 pupils. At that time, Andrej Szabó, a preacher from Čičarovce, was a senior figure who also held the post of the chief school inspector.³⁹

The period of 1916

By 1916, several church schools had transformed into state schools or completely disappeared. In the period from 1863 to 1864, there were 190 church schools in Ung County which were managed predominantly by the Catholic Church (119 Greek Catholic and 40 Roman Catholic). In 1916, the Catholic Church experienced the highest decline in schools, seeing many transferred to the state

³⁸ *Schematismus venerabilis cleri graeci ritus catholicorum dioecesis Munkácsiensis pro anno Domini 1864* (Unghvárini: Typis Caroli Jager, s.a.), 148-190.

³⁹ Kgg.IV.11, TiREL; *Tiszáninnení evangyéliomi reformált egyházkerület névkönyve 1863* [Name Book of the Tiszáninnen Evangelical Reformed Church District, 1863] [Iskolákra vonatkozó statisztikai táblázatok – Statistical Tables for Schools] (Sárospatak: Nyomtatta Forster Rezső a Ref. főiskola betűivel, 1863), 40-43.

due to financial difficulties as well as personnel problems. One of the emerging problems was the rite, since graduates of the Greek Catholic preparatory school could not teach without proper exams in language and religion at the Latin rite schools. This problem also applied in reverse. Every teacher had to take an oath, and for Greek Catholic teachers the form was in Church Slavonic (written in Cyrillic), which created a natural language barrier.⁴⁰ At the same time, from the point of view of confession, it was not permissible for a teacher at a Catholic school to be a Protestant or vice versa. Teachers of the Reformed denomination could take the nearest preparatory course in Sárospaták or at one of the state institutions.

There were 26 schools managed by the Greek Catholic Church in Velykyi Berezhnyi district (which consisted of 31 areas). As many as 15 schools were under the administration of the state and only one school (Velykyi Berezhnyi) was under the administration of the Roman Catholic Church.⁴¹ There were 43 towns and villages in Veľké Kapušany district. As many as 17 schools were under state administration. Most schools – up to 18 – in the district were administered by the Reformed Church. Only five schools were under the administration of the Greek Catholic Church and 11 under the administration of the Roman Catholics.⁴² Perechyn (Перечин) district consisted of 20 villages and hosted 10 state schools and 20 schools under the exclusive administration of the Greek Catholic Church.⁴³ Serednie district, consisting of 19 areas, was home to 16 schools under Greek Catholic administration, four schools administered by the state, four under the administration of the Latin Rite and one school (in Kholmets') administered by the Reformed Church.⁴⁴ Sobrance district consisted of 51 areas and was one of the largest. As many as 21 schools were administered by the Greek Catholic Church, and the same number were administered by the state and joint institutions. According to the available information, there were only six schools under the exclusive management of the Roman Catholic Church and four schools managed by the Reformed Church. Thanks to the significant confessional diversity, there were also state schools in the Sobrance district. There were 40 villages in the Uzhhorod district, and the city of Uzhhorod was a separate part. Outside the city of Uzhhorod, there were 20 state schools in the district, 14 schools under Greek Catholic administration, nine schools run by the Roman Catholic Church and seven Reformed schools. There were four state schools, three Roman Catholic schools, three Greek Catholic schools and two Jewish schools in Uzhhorod.

⁴⁰ 151/2 2791, DAZO.

⁴¹ 7 Піджупан Ужанської жупи, м. Ужгород Угорського королівства [Deputy Count of Ung County, Uzhhorod, Kingdom of Hungary], (7)/4 2116, DAZO.

⁴² 7/4 2116, DAZO.

⁴³ Ibid.

⁴⁴ Ibid.

In 1916, there was a total of 205 villages, towns and independently populated areas within the county's borders. This had increased from 202 sites in the eighteenth century. In that year, 91 schools were under state administration. This did not mean that the village fully participated in financing the school, rather, with the help of the state authorities (a notary) the school was financed by all denominations that operated in the given village. The municipality also paid for a certain base. The bulk of the funding was provided by the Catholic Church. Inspections were carried out by the state inspector, who was also present when selecting candidates for the post of teacher. This mixed state school model was used in denominationally mixed areas where none of the denominations held a dominant majority, or in areas where the local religious community was smaller and did not have enough funds to ensure the running of the school. The Greek Catholic Church managed the greatest number schools: up to 105. The schools were directly linked to the parishes; Greek Catholic schools dominated in Perechyn and Berezhnyi districts and were also strongly represented in the districts of Sobrance and Serechnie, where Greek Catholics formed the majority of the population. Only 34 schools were administered by the Roman Catholic Church. Compared to 1864, this was a decrease of six schools, all of which had been transferred to joint administration. The Latin Church used its influence on common education when various local or national events were opened with a holy mass. As many as 31 schools were under the administration of the Reformed Church. The largest number of Reformed schools were found in Kapušany district, where this population was predominant. The same number of Reformed Church schools were present in 1916 as in 1863. In total, there were 261 schools in the area of the county, located in 205 areas. There was at least one school in each locality.

It seems that the massive development of education took place specifically in the second half of the nineteenth century. The number of schools peaked in 1916; subsequently, political changes, as well as the nationalisation of education and the creation of central schools, led to a significant decrease in numbers. The most stable figures pertained to Reformed schools, which retained the same number of schools century from the eighteenth to the beginning of the twentieth century. Schools' existence was strictly determined and tied to specific localities, where they remained during the time of re-Catholicisation, as well as during the time of religious freedom. The story of the Greek Catholics can be generalised to the entire territory of Hungary, as the stabilisation of the situation after 1771 led to massive development of internal structures and the church began the trend of the modern Catholic Church. Thanks to the staffing and the high number of Greek Catholics in the region, they copied the development inside the church and outside in education and in all spheres of religious life. Latin ecclesiastical or parochial schools were established in localities where parishes were located, and since the Latin parish network in the area of Ung

County developed slowly and was not dense, church education also developed in the same way. Important schools were established in Pavlovce nad Uhom, where, with the support of Dean Budiš and the help of the Sathmar sisters, a boys' and girls' school was established which was attended by more than 200 pupils.⁴⁵

The case of Krčava village is typical of the situation of most church schools that became state owned. The school was under the administration of the Greek Catholic Church until the 1860s. Greek Catholics were the majority in the village but not dominant. The local landowner did not have a large property and did not establish a special foundation for the benefit of the teacher. Vyšné Nemecké parish managed three schools at that time, due to which the funds from the parish's assets were insufficient. After operating for a decade, the school lost its teacher and, after some time, was transformed into a state school. The funding of the school was divided between several institutions, including churches; the Greek Catholics and Roman Catholics contributed the same amount, and the Calvinists or the local government and other funders contributed a lesser amount.⁴⁶ However, financial stability did not provide an opportunity for constructing a new school or significantly reconstructing the old one, as none of the interested parties could bear any greater financial burden. The construction of the new school depended on a financial subsidy from the state, or possibly a local landowner, who eventually donated land for the school.⁴⁷

The collapse of the monarchy, along with other changes that occurred after 1918, ended the development of church education in the region. The development in the Ung seat and, later, across the county meant an increase in literacy among the population and the creation of a new space for a special class of resident, namely teachers, who were involved in church as well as secular life. Initially, the cantor's house served both as a teacher's house and a school. Gradually, it was ensured that it was not the house of an ordinary resident who built it himself and was located in an ordinary building, but that it was close to the temple. School, as well as teachers, were given special names (*giennium*, *ludimagister/ludirector*), distinguishing them from the ordinary villagers. Based on documentation from the early nineteenth century, the subjects taught and teachers' hourly allowance were not fixed. The subjects could be broadly characterised as arithmetic, reading, writing, singing and science. There was also space for religious education, which was not unusual in the environment of

⁴⁵ *A Szatmári egyházmegye róm. kath. közoktatási intézetei az 1916. évben* [The Roman Catholic Public Education Institutes of the Diocese of Satu Mare in 1916] (Szatmár-Németi: Pázmány-Sajtó, 1916), 14, 16; Martin Javor, *Budišovci. Život a dielo Andreja Budiša ml. a Andreja Budiša st.* [Budišovci. Life and Work of Andrej Budiš Jr. and Andrej Budiš Sr.] (Prešov: Vydavateľstvo Prešovskej univerzity, 2019), 197-199.

⁴⁶ 5 Адміністративна комісія Ужанської жупи, м. Ужгород [Administrative Commission of Ung County, Uzhhorod] / inventory 1 39, DAZO; 5/1 2475, DAZO.

⁴⁷ *UNG*, May 13, 1900.

parish schools. The teachers mostly knew the local Slavic languages (Slovak and Ruthenian). In the area where Reformed schools were located, Hungarian was also common. These languages were also the languages used for teaching.⁴⁸ Later, both language and subjects were governed by state regulations. The school space was also changing. In the middle of the nineteenth century, the first brick schools were built. Due to various fires and disasters, as well as the proximity of the material, brick schools were especially common after 1900. Until then, wood or clay prevailed in flat areas. With more significant state aid, as well as the onset of changes in housing culture, school premises of also changed: schools were now typically a large building with capacity for 50 children and living quarters for the teacher.⁴⁹

At the start of the period examined for this article, there were few schools in the capital and teaching was often provided by an unsuitable person. By the end of the period, schools had changed and transformed into something we might recognise today as a characteristic educational institution. The network of schools – which in the eighteenth century could be defined only by isolated anomalies given that, back then, the presence of a school was exceptional – developed to a state that exceeded the number of locations in the entire county. Alongside the church, the school became an important institution in villages and towns and often existed even where there was no church. Population growth helped residents to establish themselves in life, to study, to travel, and to develop the municipalities and the region, which today is located on the territory of three states.

⁴⁸ Kgg.IV.11, TiREL; *Tiszáninneni evangéliomi reformált egyházkerület névkönyve 1863*; 4/7 1450, DAZO.

⁴⁹ 7/4 2116, DAZO.

Evolution of the Network of Religious Schools in Ung County

Information about schools 1863/1864⁵⁰

Location	Founder	Teacher	Number of pupils
Başkovce	Greek Catholic	Ján Rosko	27
Beňatina	Greek Catholic	Vacat	?
Beša	Reformed Church	Ján Margitai	62
Bežovce	Greek Catholic	Michal Roskovics	43
Bežovce	Roman Catholic	Ján Revácskó	45
Bežovce	Reformed Church	Jozef Cseszko	61
Blatné Revištia	Greek Catholic	Juraj Matola	30
Čečehov	Roman Catholic	Štefan Várady	69
Čičarovce	Greek Catholic	Andrej Stilicha	34
Čičarovce	Roman Catholic	Ján Kurucz	60
Čičarovce	Reformed Church	Jozef Tóth	36
Fekišovce	Roman Catholic	Ján Draveczy	34
Hazín	Greek Catholic	Bazil Répa	38
Hlivištia	Greek Catholic	Ján Rosko	22
Hlivištia	Roman Catholic	Ján Dedina	22
Horňa	Greek Catholic	Michal Leviczky	36
Horňa	Roman Catholic	Ján Leviczky	39
Husák	Roman Catholic	Gašpar Stifili	62

⁵⁰ *Schematismus venerabilis cleri Szathmáriensis ad annum Jesu Christi 1864*, 233-245, 276-277; *Schematismus venerabilis cleri graeci ritus catholicorum dioecesis Munkácsiensis pro anno Domini 1864*, 148-190; Kgg.IV.11, TiREL; *Tiszáninnení evangyéliomi reformált egyházkerület névkönyve 1863*, 40-43.

VAVRINEC ŽEŇUCH

Choňkovce	Greek Catholic	Ján Becznyák	57
Choňkovce	Roman Catholic	Michal Pupkovics	38
Iňačovce	Greek Catholic	Ján Kellöczy; Andrej Velejty	69
Iňačovce	Reformed Church	Ján Petrás	14
Ižkovce	Reformed Church	Ján Márton (farár)	18
Jenkovce	Roman Catholic	Jozef Gondolovics	30
Jovsa	Greek Catholic	Juraj Csurpakovics	35
Jovsa	Roman Catholic	Jozef Traunyinek	14
Klokočov	Greek Catholic	Andrej Selepecz	85
Koromľa	Greek Catholic	Juraj Padztelyák	42
Kráška (Zemplínske Široké)	Greek Catholic	Juraj Forin	50
Krčava	Greek Catholic	Vacat	39
Kristy	Reformed Church	Gabriel Szarka	14
Kusín	Greek Catholic	Andrej Kardos	40
Lekárovice	Greek Catholic	Ján Forin, Bazil Koczok	132
Liesková (today Krišovská Liesková)	Reformed Church	Gabriel Myller	20
Lúčky	Reformed Church	Alexander Lisznyai	14
Malé Kapušany (today Veľké Kapušany)	Roman Catholic	Anton König	70
Malé Zalužice (today Zalužice)	Greek Catholic	Andrej Csudáky	52
Maťovce (today Maťovské Vojkovce)	Greek Catholic	Peter Pásztor	71
Mokča (today Krišovská Liesková)	Reformed Church	Jozef Morvay	17
Narád (today Kapušíanske Kľačany)	Reformed Church	Ján Barcsay	28

Evolution of the Network of Religious Schools in Ung County

Nižná Rybnica	Greek Catholic	Andrej Kovács	49
Ostrov	Roman Catholic	Ján Papp	36
Palín	Reformed Church	Alexander Nagy	28
Pavlovce nad Uhom	Roman Catholic	Ladislav Schäfer	159
Petrovce	Roman Catholic	Ján Góri	38
Podhoroď	Greek Catholic	Michal Baulovics	40
Porostov	Greek Catholic	Michal Répa	43
Poruba pod Vihorlatom	Greek Catholic	Michal Tink	40
Ptrukša	Greek Catholic	Vacat	45
Ptrukša	Reformed Church	František Diós	17
Ruská	Roman Catholic	Ján Gönczy	66
Sejkov	Greek Catholic	Andrej Unghváry	57
Senné	Roman Catholic	Michal Jablonszky	61
Sobrance	Roman Catholic	Anton Szemkó	52
Stretava	Reformed Church	Jozef Magyar	12
Stretavka	Roman Catholic	Mikuláš Chira	38
Ťahyňa (today súčasť Pavlovce nad Uhom)	Greek Catholic	Vacat	36
Tibava	Roman Catholic	Štefan Schmid	41
Trnava pri Laborci	Greek Catholic	Juraj Horváth	35
Úbrež	Greek Catholic	Ján Stuchán	36
Úbrež	Roman Catholic	Štefan Palicska	38
Užhorod	Roman Catholic	Karol Procop, František Terebesy, Alexander Laudon, Štefan Orlovský	280

VAVRINEC ŽEŇUCH

Užhorod	Roman Catholic	Karol Procop, František Terebesy, Alexander Laudon, Štefan Orlovský	260
Veľké Kapušany	Reformed Church	Vacat	75
Veľké Slemence	Greek Catholic	Vacat	35
Veľké Zalužice (today Zalužice)	Roman Catholic	Michal Benyó	74
Veškovce (today Veľké Kapušany)	Reformed Church	Samuel Doktor	14
Vinné	Roman Catholic	Juraj Buzinkay	142
Vojany	Reformed Church	Štefan Varga	45
Vojkovce (today Maťovské Vojkovce)	Reformed Church	Ján Köröskinyi	20
Vyšná Rybnica	Greek Catholic	Michal Sziráč	54
Vyšné Nemecké	Greek Catholic	Ján Fenczik	48
Vyšné Remety	Roman Catholic	Jozef Virág	71
Vyšné Revištia (today Veľké Revištia)	Reformed Church	Bertalan Fügesery	10
Záhony	Reformed Church	František Szöllösy	74
Záhor	Greek Catholic	Ján Bajza	33
Závadka	Roman Catholic	Vacat	44
Zbudza	Roman Catholic	Alexander Shcäfer	43
Андріївка	Greek Catholic	Peter Holovácsko	51
Анталовці	Greek Catholic	Ján Torbics	51
Баранинці	Greek Catholic	Michal Jankovics	44
Бегендяцька Пастіль	Greek Catholic	Anton Dudurics	23
Бегендяцька Пастіль	Greek Catholic	Bazil Mihalovics	30
Ботфалва	Reformed Church	Ján Zay	15

Evolution of the Network of Religious Schools in Ung County

Буківцьово	Greek Catholic	Andrej Mihalovics	20
Великий Березний	Greek Catholic	Jozef Makarovics	60
Великий Березний	Greek Catholic	Bazil Rohács	81
Великий Березний	Roman Catholic	Ján Orlovsky	48
Великі Геївці	Roman Catholic	Ladislav Olcsváry	34
Великі Геївці	Reformed Church	Štefan Tóth	?
Великі Лази	Greek Catholic	Michal Koszey	35
Верхня Солотвина	Greek Catholic	Bazil Bulecza	39
Верховина-Бистра	Greek Catholic	Andrej Ivaskovics	53
Вишка	Greek Catholic	Alexej Saranics	62
Вишка	Roman Catholic	František Novák	74
Вільшинки	Greek Catholic	Anton Popovics	32
Вовкове	Greek Catholic	Ján Román	70
Волосянка	Greek Catholic	Michal Bobita	88
Ворочово	Greek Catholic	Bazil Jankovics	45
Гайдош	Greek Catholic	Vacat	46
Галоч	Greek Catholic	Štefan Boros	13
Галоч	Reformed Church	Ján Kertesz	14
Глибоке	Greek Catholic	Šimon Czikajlo	18
Глибоке	Roman Catholic	Ján Csik	22
Горяни (today Ужгород)	Greek Catholic	Juraj Czapulics	50
Гусний	Greek Catholic	Ján Cselindák	42

VAVRINEC ŽEŇUCH

Доманинці (today Ужгород)	Greek Catholic	Michal Stefko	65
Домашин	Greek Catholic	Vacat	38
Дравси (today Ужгород)	Greek Catholic	Andrej Belovics	56
Дубриничі	Greek Catholic	Juraj Szatala	71
Дубрівка	Greek Catholic	Juraj Pazuchánics	67
Забрідь	Greek Catholic	Juraj Selepecz	49
Завосина	Greek Catholic	Ján Caurgovics	39
Загорб	Greek Catholic	Demeter Paskulyák	44
Зарічово	Greek Catholic	Ján Torma	64
Ірлява	Greek Catholic	Michal Popovics	57
Кибляри	Greek Catholic	Ján Gerzanics	75
Княгиня	Greek Catholic	Bazil Klin	50
Концово	Roman Catholic	Vacat	26
Коритняни	Greek Catholic	Ján Sepegy	58
Костева Пастіль	Greek Catholic	Vacat	32
Кострина	Greek Catholic	Ján Gerzanics	55
Лікіцари	Greek Catholic	Štefan Madzinyi	20
Лінці	Greek Catholic	Bazil Mikulaninecz	47
Люта	Greek Catholic	Matej Gojdics	388
Ляхівці	Greek Catholic	Demeter Bajza	38
Мали Ратівці (today Ратівці)	Roman Catholic	František Dohányos	58
Мали Ратівці (today Ратівці) 14	Reformed Church	Ján Pallay	18

Evolution of the Network of Religious Schools in Ung County

Малі Геївці	Reformed Church	Jozef Maksa	34
Минай	Greek Catholic	Ján Fújáros	12
Мирча	Greek Catholic	Alexius Balács	40
Мокра	Greek Catholic	Vavrinec Legeza	12
Нова Стужиця (today Стужиця)	Greek Catholic	Ján Alexievics	22
Оноківці	Roman Catholic	Juraj Neupauer	45
Оріховиця	Greek Catholic	Štefan Derevjanka	12
Паладь (today Паладь-Комарівці)	Greek Catholic	Michal Stefko	9
Паладь (today Паладь-Комарівці)	Reformed Church	Štefan Kovács	51
Палло	Reformed Church	Andrej Magyar	37
Пастілки	Greek Catholic	Teodor Gebe	29
Перечин	Greek Catholic	Ján Sztrenyószky	72
Порошково	Greek Catholic	Michal Blyásin	83
Радванка (today Ужгород)	Greek Catholic	Pavol Puza	30
Раково	Greek Catholic	Michal Jankovics	20
Розтоцька Пастіль	Greek Catholic	Michal Dudurica	35
Руський Мочар	Greek Catholic	Juraj Selepecz	?
Руські Комарівці	Greek Catholic	Jozef Juhász	100
Середне	Greek Catholic	Andrej Mucsicska	98
Середне	Roman Catholic	Jozef Brühl	46
Сіль	Greek Catholic	Mikuláš Vilyus	32
Сімер	Greek Catholic	Ján Lesjo	37

VAVRINEC ŽEŇUCH

Сімерки	Greek Catholic	Ján Jankovics	30
Смереково	Greek Catholic	Teodor Gürely	28
Ставне	Greek Catholic	Lukáš Kvakovszky	62
Стара Стужиця (today Стужиця)	Greek Catholic	Štefan Danko	42
Сторожниця	Greek Catholic	Andrej Péntek	46
Сторожниця	Roman Catholic	Alexej Schäfer	40
Стричава	Greek Catholic	Ján Górej	40
Сухий	Greek Catholic	Lukáš Husznay	39
Сюрте	Roman Catholic	Vacat	61
Сюрте	Reformed Church	Karol Kassay	30
Тарнівці	Reformed Church	Andrej Lazár	7
Тихий	Greek Catholic	Ján Balogh	76
Туриця	Greek Catholic	Ján Husznay	31
Тур'ї Ремети	Greek Catholic	Peter Sztaurószky	48
Тур'ї Ремети	Roman Catholic	?	130
Тур'я Пасіка	Greek Catholic	Ján Kohut	42
Тур'я Поляна	Greek Catholic	Bazil Lukács	50
Тур'я-Бистра	Greek Catholic	Ján Legeza	58
Ужгород	Greek Catholic	Učítelia preparandie	56
Ужгород	Reformed Church	Štefan Ábrahádi	55
Ужок	Greek Catholic	Michal Stecz	68
Холмець	Roman Catholic	Jozef Runyay	15

Evolution of the Network of Religious Schools in Ung County

Холмець	Reformed Church	Štefan Szanyi	26
Худлево	Greek Catholic	Peter Panulin	121
Циганівці	Greek Catholic	Vacat	17
Циганівці	Greek Catholic	Juraj Kimák	50
Чабанівка	Greek Catholic	Bazil Leszo	30
Часлівці	Roman Catholic	Michal Takács	59
Чертеж	Greek Catholic	Ján Tóth	31
Чоп	Reformed Church	Ján Kovács	37
Чорноголова	Greek Catholic	Mikuláš Balász	50
Ярок	Greek Catholic	Ján Szmercsák	50

Information about schools 1916⁵¹

Location	Founder	Number of pupils	Teacher / Note
Бегендяцька Пастіль	Greek Catholic	60	Michal Petruska
Буківцьово	Greek Catholic	46	Vacat
Великий Березний	Public school	528	1874; Emil Szvitelszky
Великий Березний	Greek Catholic	43	Andrej Vojcsehovszky
Верховина-Бистра	Greek Catholic	63	Mikuláš Hrabár
Вишка	Greek Catholic	48	Bazil Humen
Волосянка	Public school	64	1902
Волосянка	Greek Catholic	72	Mikuláš Kossey
Загорб	Greek Catholic	60	Demeter Iváncsó
Княгиня	Greek Catholic	49	Mikuláš Klin
Костева Пастіль	Greek Catholic	60	Illés Nemes
Кострина	Public school	63	1907
Кострина	Greek Catholic	49	Michal Punykó
Кострина	Public school	43	1914
Кострина	Greek Catholic	46	Anton Scsavniczky
Люта	Public school	120	1902

⁵¹ 7/4 2116, DAZO; *A Szatmári egyházmegye róm. kath. közoktatási intézetei az 1916. évben*, 14, 16.

VAVRINEC ŽEŇUCH

Люта	Public school	63	1902
Люта	Public school	65	1902
Люта	Public school	67	1902
Люта	Greek Catholic	57	Ladislav Závidfalussy; Anna Tinó Barna
Малий Березний	Public school	63	1912
Малий Березний	Greek Catholic	57	Ján Klin
Мирча	Greek Catholic	64	Ladislav Medvigy
Розтоцька Пастіль	Greek Catholic	65	Cecília Hrancsákné Sztankaninecz
Руський Мочар	Greek Catholic	35	Štefan Sztároszta
Сіль	Greek Catholic	63	Andrej Kaszarda
Смереково	Greek Catholic	57	Vacat
Ставне	Public school	63	1902
Ставне	Greek Catholic	52	Ján Kuzma
Стара Стужиця (today Стужиця)	Greek Catholic	68	Ján Mucsicska
Стричава	Greek Catholic	64	Bazil Kurilyák
Стужиця	Greek Catholic	65	Ján Gebé
Сухий	Greek Catholic	63	Emil Kacsur
Тихий	Greek Catholic	64	Juraj Iváskovics
Ужок	Public school	63	1902
Ужок	Greek Catholic	53	Ladislav Luták
Чорноголова	Public school	63	1903
Чорноголова	Greek Catholic	60	Michal Répássy
Bajany	Public school	48	1876
Beša	Reformed Church	63	Mikuláš Tóth
Čičarovce	Roman Catholic	63	Ján Rajzák
Čičarovce	Greek Catholic	63	Ludovít Komló
Čičarovce	Reformed Church	72	Štefan Bóczér
Čierne Pole	Public school	63	1898
Győröcske	Public school	40	1902
Ižkovce	Reformed Church	61	?
Kľačany (Kapušíanské Kľačany)	Reformed Church	25	Vacat
Kráška (Zemplínska Široká)	Greek Catholic	54	Viktor Forin
Krišov-Mokča (Krišovská Liesková)	Public school	63	1894
Liesková (today Krišovská Liesková)	Reformed Church	63	Ludovít Papp
Maťovce (Maťovské Vojkovce)	Public school	126	1909; Ján Jáger

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Ľarád (today Kapušianske Kľačany)	Reformed Church	63	Katarína Pásztor
Palín	Public school	35	1899
Palín	Reformed Church	80	Jozef Nitrai
Pavlovce nad Uhom	Roman Catholic	74	Július Strassburger; Margita Nagy
Pavlovce nad Uhom	Roman Catholic	84	M. Irnengardis Hammuth; M. Blunda Weibel
Ptrukša	Reformed Church	63	Gejza Nagy
Rebrín (today Zemplínska Široká)	Public school	90	1908
Ruská	Roman Catholic	68	Andrej Somogyi
Senné	Roman Catholic	54	Emil Sirola
Stretava	Reformed Church	66	Jozef Nitrai
Stretavka	Public school	63	1902
Ťahyňa (today Pavlovce nad Uhom)	Public school	30	1904
Veľké Kapušany	Public school	189	1884
Veľké Kapušany	Roman Catholic	48	Július Bacšár
Veľké Kapušany	Reformed Church	55	Ludovít Papp
Veľké Slemence	Public school	150	1898
Veškovce (today Veľké Kapušany)	Reformed Church	40	?
Vojany	Reformed Church	50	Fritz Danis
Vojkovce (today Maťovské Vojkovce)	Public school	63	1908
Vysoká nad Uhom	Roman Catholic	45	Ludovít Jenáki
Vysoká nad Uhom	Reformed Church	48	Dezider Böszörményi
Záhony	Public school	167	1902
Барфа	Public school	64	1907
Галоч	Public school	63	1875
Мали Ратівці (today Ратівці)	Roman Catholic	48	Jozef Herink
Мали Ратівці (today Ратівці)	Reformed Church	63	Július Karabélyos
Паладь (today Паладь-Комарівці)	Reformed Church	72	Juraj Pallai
Паладь-Комарівці	Greek Catholic	63	Michal Pásztor
Палло	Greek Catholic	63	Juraj Czurko
Палло	Reformed Church	55	Irenej Minay
Соломоново	Reformed Church	62	Štefan Matyás
Сюрте	Roman Catholic	53	Ludovít Muller
Сюрте	Reformed Church	88	Ján Mesko

VAVRINEC ŽEŇUCH

Тийглаш	Greek Catholic	63	Július Dufinecz
Тисашвань	Public school	63	1908
Чоп	Public school	263	1907
Чоп	Roman Catholic	60	Štefan Szabó
Вільшинки	Greek Catholic	35	Ján Prokop
Ворочово	Greek Catholic	63	Ján Bulecza
Дубриничі	Public school	126	1892
Дубриничі	Greek Catholic	32	Alexander Moncsák
Зарічово	Public school	180	1902
Зарічово	Greek Catholic	37	Ladislav Szuchy
Зарічово	Greek Catholic	65	Peter Kontratovics
Мокра	Greek Catholic	26	Július Erdélyi
Новоселиця	Greek Catholic	54	Demeter Choma
Пастілки	Greek Catholic	25	Ján Révay
Перечин	Public school	222	1884
Перечин	Greek Catholic	36	Ján Mihalovics
Порошково	Public school	63	1891; Ladislav Petenykó
Порошково	Greek Catholic	61	Juraj Kiss
Раково	Public school	63	1902
Раково	Greek Catholic	63	Teodor Ortutay
Сімер	Greek Catholic	24	Alexander Ortutay
Сімерки	Greek Catholic	65	Ján Belász
Туриця	Greek Catholic	63	Viktor Zavagyák
Турички	Greek Catholic	36	Ján Sándor
Тур'ї Ремети	Public school	126	1885; Dezidér Szatala
Тур'ї Ремети	Greek Catholic	37	Juraj Nemes
Тур'я Пасіка	Greek Catholic	55	Alexander Gurej
Тур'я Пасіка	Greek Catholic	65	Ján Paulisinecz
Тур'я Поляна	Public school	63	1902
Тур'я Поляна	Greek Catholic	48	Anton Ruszin
Тур'я-Бистра	Public school	63	1893
Тур'я-Бистра	Greek Catholic	64	Teodor Matyola
Volkovo	Greek Catholic	60	Ladislav Gébe
Андріївка	Greek Catholic	63	Jozef Boksay
Анталовці	Public school	122	1894; Ladislav Timkovics
Великі Лази	Greek Catholic	126	Peter Boksay; Ján Kopa
Верхня Солотвина	Greek Catholic	63	Pavol Bulecza
Гайдош	Greek Catholic	63	Alexander Gerzánics
Глибоке	Roman Catholic	30	Anna Kolb
Глибоке	Greek Catholic	28	Andrej Ladányi
Дубрівка	Greek Catholic	126	Juraj Holls; Margita Legeza

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Іванівка	Greek Catholic	60	Irenej Pákh
Кибляри	Greek Catholic	126	Ladislav Szabó; Anna Szabóné Kacsur
Лінці	Greek Catholic	51	Michal Vadász
Ляхівці	Greek Catholic	77	Ján Halász
Нижне Солотвино	Public school	57	1908
Руські Комарівці	Public school	63	1891
Руські Комарівці	Greek Catholic	56	Andrej Mucsicska
Середне	Roman Catholic	70	Jozef Szabó
Середне	Roman Catholic	90	M. Dilecta Kleinhardt; M. Reinholda Hrinь
Середне	Greek Catholic	120	František Tóth; Emilia Jankovics
Холмець	Roman Catholic	63	Ján Bretkóczy
Холмець	Reformed Church	36	Jozef Varga
Худлево	Public school	75	1898
Худлево	Greek Catholic	68	Juraj Tóth
Чабанівка	Greek Catholic	63	Peter Medvigy
Чертеж	Greek Catholic	63	Peter Petreczky
Vaškovce	Greek Catholic	67	Ján Fehér
Veľatina	Greek Catholic	63	Dezider Pajkossy
Blatné Remety	Public school	60	1882
Blatné Revištia	Greek Catholic	63	Ján Dunda
Bunkovce	Public school	63	1901
Čečehov	Roman Catholic	55	Eugen Mihalovics
Fekišovce	Roman Catholic	76	Michal Richter
Hažín	Greek Catholic	57	Peter Kopin
Hlivištia	Greek Catholic	70	Jozef Tóth
Horná	Greek Catholic	64	Ján Dufinecz
Choňkovce	Public school	58	1913
Choňkovce	Greek Catholic	63	Ján Fetkovics
Iňáčovce	Greek Catholic	79	Štefan Kostyák
Iňáčovce	Reformed Church	41	Vacat
Jasenov	Greek Catholic	63	Orest Gorzó
Jastrabie pri Michalovciach	Public school	63	1909
Jovsa	Greek Catholic	63	Emil Bellovics
Kaluža	Greek Catholic	49	Anna Máthé
Klokočov	Greek Catholic	70	Edmund Moncsák
Kolibabovce	Public school	36	1912
Koňuš	Public school	56	1912
Kristy	Reformed Church	64	Eugen Farkas
Kusín	Greek Catholic	48	Michal Grigássy

VAVRINEC ŽEŇUCH

Lúčky	Reformed Church	69	Ján Némethy
Malé Zalužice (today Zalužice)	Public school	63	1902
Malé Zalužice (today Zalužice)	Greek Catholic	63	Vacat
Nižná Rybnica	Greek Catholic	63	Jozef Szabó
Orechová	Public school	63	1899
Ostrov	Roman Catholic	63	Štefan Veres
Podhorod'	Greek Catholic	58	Andrej Tirpák
Porostov	Public school	63	1876; Ladislav Balogh
Poruba pod Vihorlatom	Greek Catholic	55	Vojtech Zsellvay
Porúbka	Public school	116	1900
Priekopa	Public school	62	1883
Ruskovce	Public school	65	1896
Sobrance	Public school	177	1892
Sobranecké Komárovce	Public school	63	1912
Stráňany	Public school	145	1881
Svätuš	Public school	36	1911
Tibava	Roman Catholic	133	Alexander Oncsay; Alžbeta Kerekes
Trnava pri Laborci	Greek Catholic	72	Michal Turáncsik
Úbrež	Roman Catholic	57	Vojtech Krafcsik
Úbrež	Greek Catholic	65	Bazil Répay
Veľké Zalužice (today Zalužice)	Roman Catholic	80	František Krausz
Vinné	Public school	216	1912
Vinné	Greek Catholic	39	Vacat
Vojnatina	Public school	63	1875
Vrbovec (today Michalovce)	Public school	58	1913
Vyšná Rybnica	Greek Catholic	48	Andrej Tink
Vyšné Remety	Public school	63	1903
Vyšné Remety	Roman Catholic	150	Helena Erdey; Anton Hozsman; Mária Fundanics
Vyšné Revištia	Reformed Church	43	Dionýz Szekereš
Závadka	Public school	63	1895
Bežovce	Roman Catholic	55	Andrej Mondik
Bežovce	Greek Catholic	64	Juraj Varga
Bežovce	Reformed Church	126	Ján Kálniczky
Husák	Roman Catholic	43	Žigmund Bertók
Jenkovce	Roman Catholic	38	Jozef Ádám

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Jenkovce	Reformed Church	63	Eugen Karabélyos
Koromľa	Greek Catholic	63	Alexander Lukács
Krčava	Public school	63	1878
Lekárovce	Roman Catholic	48	Alexander Kalocsay
Lekárovce	Greek Catholic	70	Andrej Marko
Lekárovce	Greek Catholic	63	Ján Sáradi
Nižné Nemecké	Public school	53	1881
Petrovce	Roman Catholic	69	Štefan Haraszthy
Pinkovce	Reformed Church	39	Ondrej Móre
Sejkov	Public school	64	1904
Tašuľa	Public school	41	1896
Vyšné Nemecké	Public school	63	1896; Andrej Chimenez
Zahor	Greek Catholic	48	Teodor Dudás
Zahor	Reformed Church	64	Vojtech Molnár
Баранинці	Public school	103	1880
Ботфалва	Reformed Church	65	Vojtech Rozgonyi
Великі Геївці	Roman Catholic	48	Karol Barnák
Великі Геївці	Reformed Church	80	Alexander Péter
Горяни (today Ужгород)	Public school	123	1901
Гута	Public school	63	1880
Довге Поле	Greek Catholic	60	Ján Pauliczky
Доманинці (today Ужгород)	Public school	63	1902
Доманинці (today Ужгород)	Greek Catholic	72	Michal Petreczky
Дравці (today Ужгород)	Public school	132	1899; Andrej Ignáczy
Дравці (today Ужгород)	Greek Catholic	57	Juraj Opalenik
Кам'яниця	Public school	63	1880
Концово	Roman Catholic	42	Etela Moncsák
Коритняни	Public school	63	1884
Коритняни	Greek Catholic	63	Jozef Galajda
Малі Геївці	Reformed Church	80	Ladislav Benkő
Минай	Public school	64	1893; Ján Horoscsik
Невицьке	Public school	64	1903
Невицьке	Greek Catholic	90	Andrej Gebé
Оноківці	Roman Catholic	65	Juraj Valkovics
Оріховиця	Greek Catholic	59	Michal Polyánszky
Підгорб	Public school	60	1903
Радванка (today Ужгород)	Public school	62	1885; Peter Ivancsó

VAVRINEC ŽEŇUCH

Розівка	Public school	40	?
Сторожниця	Public school	61	1884
Сторожниця	Roman Catholic	48	Tomáš Medgyesi
Сторожниця	Greek Catholic	63	Illés Kalinyák
Тарнівці	Public school	57	1899
Холмок	Public school	63	1891
Циганівці	Roman Catholic (sic! = Greek Catholic)	63	Gabriel Dobej
Часлівці	Roman Catholic	63	Štefan Müller
Шишлівці	Greek Catholic	63	Michal Kovács
Ярок	Greek Catholic	63	Cyril Képaža
Ужгород	Public school	326	1884
Ужгород	Public school	322	1884
Ужгород	Public school	327	?
Ужгород	Public school	360	?
Ужгород	Roman Catholic	240	Eugen Zádor; Eugen Gazdag; Ede Göndy; Pavol Rácz
Ужгород	Roman Catholic	169	M. Victoria Vogel; M. Priscila Urbász; M. Candida Verö
Ужгород	Roman Catholic	174	M. Miltrandis Medve; M. Kalasantia Lupán; M. Frides Baumgartner
Ужгород	Greek Catholic	63	Michal Menykö
Ужгород	Greek Catholic	56	Andrej Pántak
Ужгород	Greek Catholic	50	?
Ужгород	Reformed Church	57	Július Bodony
Ужгород	Jewish school	240	?
Ужгород	Jewish school	122	?

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